



Old Greenbrier Baptist Church

Church Will Mark 177th Anniversary

ALDERSON, Nov. 22 (APB) — The Old Greenbrier Baptist Church will observe the 177th anniversary of its founding Sunday. It was organized Nov. 24, 1765, by Elder John Alderson, who in 1777 crossed the Allegheny Mountains and settled in the Greenbrier Valley at what is now Alderson.

It was the first church of any denomination to be established west of the Allegheny Mountains in the section. It is the oldest Baptist Church in the state with complete written records from the time of its organization.

The church began its ministry with 12 charter members, John Thomas, and Mary Alderson, John Rogers, John Shepleard, John Ketchum, Joseph, and Lucy Langley, Reuben, Ann, and James Wood, according to a list published in the original minutes of the church.

Some of these same last names are recorded on the church roll today which also bears many names of members who are deceased.

The birthday anniversary of the church will be marked by two special services Sunday. The pastor, Dr. J. Morris Thibault, will preach at the morning service on the subject, "Founded on Foundation." At the evening service

Dr. Louis C. Dickerson, pastor of the Harrisonburg Baptist Church at Harrisonburg, Va., will be guest speaker. Dr. Dickerson, who was pastor of the local church from 1934-38, will use as his subject, "Reminiscences of my Years in Alderson."

Dr. Dickerson and the Rev. Randolph F. Johnson of the Oak Hill Baptist Church are the only living former pastors.

A special feature of the anniversary observance Sunday will be the presentation of "birthday gifts" to the church for the new parsonage fund. The fund started in January, 1947, has now reached the sum of \$9,592. The goal for this year's anniversary offering is the same amount, as was given at the 176th anniversary, \$1,694.21.

Don Bryant is chairman of the new parsonage fund committee which includes Mrs. Sarah Wood, Mrs. Harry Smith, George Ulmstead, Harold Lammont, Mrs. Chas. Wolfmark, and L. C. Brown.

H. A. Dupont Saved Greenbrier From Being Burned Down In 1864

By KYLE McCORMICK
Director, W. Va. Dept of
Archives and History

The Greenbrier Hotel at White Sulphur Springs, pride of West Virginia, may have been saved for all time through the efforts of Col. H. A. Dupont of the Federal Army in 1864.

In later years, Dupont became vice-president of the Dupont chemical empire, and was elected U. S. Senator from Delaware. He won a Congressional Medal of Honor in the Civil War.

The Federal Army, under the command of General David Hunter, was resting at White Sulphur Springs for two days in June, 1864, following the disastrous battle of Lynchburg in which the Federals were defeated.

Colonel Dupont learned that General Hunter planned to burn the immense hotel of colonial architecture and its cottages upon leaving. Dupont thought that this was in violation of the laws of civilized warfare. But he sought to prevent the burning in a different way.

Approaching General Hunter, he said: "General, I hear you intend to burn the building when we leave."

He replied: "Yes, I intend to burn them."

"Don't you think, General, that burning of these structures will be a military mistake?"

"What do you mean by that inquiry?"

Looking him squarely in the

eyes, said the Colonel: "I mean this, General, if we have later to occupy and hold this country, White Sulphur Springs will be the natural point for our principal station, as so many roads converge here. Such being the case, the buildings as they stand would furnish excellent winter quarters for at least a brigade of troops."

"Well, I had never thought of that!"

And so the order was changed—and so the resort exists today. Had it been burnt to the ground, it is doubtful whether it would have been restored.

General Hunter had spent two and one-half days at Lexington Va., en route to Lynchburg and this delay gave the Confederates time to get there ahead of him and save the city. He spent this time burning the barracks of Virginia Military Institute, all the buildings and residences, plus the home of Governor Letcher. While the burning of the barracks was justified under the laws of war, the other buildings were not.

This led to the burning of Chambersburg, Pa., in retaliation, the Confederate Troops being commanded by Brigadier General John McCausland, Point Pleasant.

The Federal Army continued on to Charleston over Route 60 from White Sulphur Springs, thence to Parkersburg where it boarded Baltimore and Ohio trains to Washington.

There is a tradition that the visit of Colonel Dupont to the Kanawha Valley led to the burning of the immense building

Traveling Bible Instructor Teaches Greenbrier Pupils

LEWISBURG, Nov. 21 (RNS)

-- Miss Carlisle Hoyt, Bible teacher in the White Sulphur Springs and Lewisburg areas, is instructing approximately 500 students each week during this school semester. The students range from first graders to high school seniors.

Miss Hoyt does not have her classes supported by returns from public tax, as do other teachers, but she fills somewhat the same schools and class schedules as other teachers. She is considered as a "traveling" teacher.

The schedule Miss Hoyt has this semester finds her teaching 3-6 grades in Maxwellton; 3-4 grades in Caldwell; 5-6 grades in the White Sulphur Springs elementary school; 1-3 and 5-7 in the Bethune elementary; seventh grade in White Sulphur high; 3-6 grades in Bolling elementary, Lewisburg; 7-10 grades at Bolling High; 5-6 grades at Lewisburg elementary and the twelfth grade at Lewisburgh high. Her schedule this year includes one new group, at Bethune elementary (1-3), and one age level at Caldwell (3-4).

This is Miss Hoyt's fourth year of teaching under the sponsorship of the Eastern Greenbrier Council of Churches. Participating churches include Clifton Presbyterian, Maxwellton; First Presbyterian, White Sulphur Springs; Emanuel Methodist, White Sulphur; First Baptist, White Sulphur; Grace Methodist, Lewisburg; Old Mount Baptist, Lewisburg; Old Stone Presbyterian, Lewisburg;

Mount Taber Baptist, Lewisburg; Lewisburg Methodist; John Wesley Methodist, Lewisburg; St. Thomas Episcopal, White Sulphur, and St. James Methodist, White Sulphur.

They are regular contributors to the program with the following chapels contributing as their means permit: Muddy Creek Mountain, Edgewood, Lewis and Bethel, the latter three being from Clifton Presbyterian, Muddy Creek Chapel with Old Stone in Lewisburg.

One of the special teaching aids being used by Miss Hoyt in this year's classes is an "attendance window" showing church and Sunday school attendance by the individual child. Each child is given a blank church window at the beginning of the school year, and each Sunday the child attends Sunday School they fill in in color one half of the blank for that Sunday. If the child also attends a church service on that particular Sunday they fill in the entire blank in color. Each Sunday's blank calls for a different color, so that by the end of the school year in May the child will have a full church window in color if attendance has been maintained at Sunday school and church.

Miss Hoyt's program has been successful in the various schools she contacts, and this year's "attendance window" is providing an interesting study of the church habits of the individual child she has contact with during the regular school year.

Thoughts About Blue Sulphur Springs

By MURLEY DONNELLY

Came a beautiful letter from Mrs. Agnes M. Kitchen, 1906 Court Avenue, Ashland, Kentucky, saying that she and her husband very much liked the story about Blue Sulphur Springs which this column carried some years ago. Mrs. Kitchen states that reading the story of the once celebrated spa in Greenbrier County caused her to turn back the hands on the clock of time—in memory, at least—in the dear dead days beyond recall when she and her husband first visited the green so lovely valley.



Then Mrs. Kitchen turned philosophical and expressed the thought that while some people "live the past" in the past, nevertheless, worthwhile in escape the turmoil and the stress of the world today by slipping into the past for a while—to go back to our beginnings for meditation and peace. Then, recalling the heart interest she has in that delightful area where every prospect pleases, Mrs. Kitchen wrote that "To me, Blue Sulphur Springs is not the huge hotel, nor the gay throngs who frequented it, but a place where a family—mine—found a home after a long journey of several hundred miles, and where they are now lying peacefully asleep in this quiet place in this far-out restful valley."

Indeed, Mrs. Kitchen's family has ancestral roots running far back in those hills like about Blue Sulphur Springs. Both she and her husband are descended from James Patterson and his devoted wife, Elizabeth, through their daughter who married John Kitchen on January 13, 1880, in a frontier hotel near Lewisburg, W. Va., of our present day. Their son had married because of an Indian raid. While refugees in that land to escape the diversified savage atrocities, this couple was married by Elder John Alderson, who was to plant the Old Greenbrier Church at Alderson only six weeks after Yorktown, or on November 21, 1781.

The same reason the old church did not record the marriage on the pages of the Greenbrier County court books but instead in its own historical record book, which later appears in the Archives of the United States National Society at Ken-

James Patterson was given title in the land where at Blue Sulphur Springs by virtue of a certificate of right of settlement, part of a Land Office Treasury Warrant, and the construction of one spring, or rather the land around it. That was the "old homestead," you know.

That boundary of land comprised 680 rolling acres, land as far as eye the sun shone on! Date of the acquisition of his holding was March 17, 1780—when George Washington was here on his new job as the first President of United States. Dear me, what an interesting thing local history really is! A rich and rare background is that of the Kitchen of Ashland down there in "The Dark and Bloody Ground"—as Kentucky has long since been known in the annals of the nation.

It was many and many a year ago that we provided our own entertainment here in our mountain home. Here in the land of the Blue sky and the true heart we even made our own confections when we got a sweet tooth. Particularly so I thinking of how we grew popcorn and popped corn in the mild form of that pleasure. After popcorn was harvested it was never shelled until we were ready to use it. One way we readied it for use was to pull back the thumb on the ear but didn't break off the shuck at the butt of the ear. Then a half-dozen of the ears would be tied together with twine around the shucks and hung up in dry. When the corn was dry it was ready for use.

During this time we had turned the juice of the sweet cane into sorghum. Some people called it molasses. However, as a rule by any other name is just as sweet, so is the same product. Call it sorghum or cane, it mattered not. It was and still is as good as anything manufactured by the hand and skill of mortal man. After the sorghum had been duly poured into stone jugs it was placed away to be eaten when the snows of winter came. Let come a cold winter night and our way there was always taken the welcome suggestion: Let's make some popcorn hells and taffy!

At our place there was such unanimous agreement on that suggestion that one might think the molasses had arrived. First, the big iron skillet was brought out, top and all. It was greased with butter. One of the boys would fix the fire in the open fireplace just right. While this was being done the popcorn was being shelled off the cobs by skill another boy. I can hear the cobs as they

were being popped, popcorn popping. When the fire, dry grains had popped just right each one looked like the *flapjacks* of Pecos. After a couple of gallons of corn had been popped there followed the popping of the popped corn into balls. Molasses was poured on the popped corn, so the balls of this delicious combination were being rolled by hands that were neither white nor small—but beautiful hands they were in all Long Ago those hands were lifted in eternal rest on the level of the best bread we ever had—God rest her soul! None did trawlers of commercial manufacture have as good as the homemade popcorn balls with good, sweet mountain molasses holding the grains together!

Did you ever eat what I am talking about? If you haven't you have missed a whole heap of real living, my friend. Some of us of old-time glorify even moments of long winter evenings spent around the home hearth stove doing just such things as I've described here. Gone, all gone, those days, familiar faces upon whose kindly young cheeks that blushing fire shone on each night! What wouldn't you give to turn back the pages in the Book of Time and let the moon stand still in the Valley of Ashes for a while as it did when Joshua worked over the enemies of Israel (Joshua 10:12) while you made popcorn balls for an entire evening? I'd love it, wouldn't you?

You could make popcorn balls, with molasses for stickum on them around the fireplace but you had to go into the kitchen to make molasses taffy. I realize that not one in a thousand of my readers will have even the faintest notion of what I mean by molasses taffy. Even in my mind the recipe for making this wonderful home-made candy is a little dim. However, I recall we put butter with the molasses and stirred the two ingredients together and let that mixture come to what was almost a ball on the stove in a pan. Flour was shaken in the pan at one time. I just forget which. After a little the molasses mass was then taken out and stretched. We called it "pulling" the taffy. It was tawny in color and creamy in consistency but out of this world in taste. After the taffy had been "pulled" it was laid out in strips or sticks and allowed to cool a little. We didn't let it cool long as, instead of we wanted to start by eating it. We weren't bothered with sticky teeth that become un-

Miss Irma Patton 'Teacher Of Year'

WHITE SULPHUR SPRINGS — Jan. 24 (RNS)—Miss Irma Patton of White Sulphur Springs and Covington, Va., has been selected "Teacher of the Year" at White Sulphur Springs and has been submitted by the White Sulphur Women's Club as their nominee in the contest being conducted by the West Virginia Federation of Women's Clubs.

She attended Marshall College in Huntington and received her Bachelor of Arts Degree in 1941. While attending Marshall she became a member of Kappa Delta Pi, an honorary education sorority. She received her Masters Degree from Marshall College in 1954.

Miss Patton's early teaching experience was in Monroe County. For the past nine years she has taught at the elementary school here.

Besides her teaching duties, Miss Patton is an active member of the West Virginia Education Assn. and a life member of National Education Assn. She is a member of Delta Kappa Gamma, an honorary teachers sorority and a past member of the Board of Directors and the State Class Room Teachers Assn. Miss Patton's main hobby is travel. She has toured most of the United States. Reading is her second hobby. She enjoys biographies about states and



MISS IRMA PATTON

Activities Of Churches--Schools

Miss Hoyt Describes Teaching Of The Bible

LEWISBURG, June 22 (RNS) — A summary of the yearly report on teaching the Bible in public schools has been prepared by Miss Carlisle Hoyt, Bible Instructor for White Sulphur Springs and Lewisburg.

Miss Hoyt says the overall purpose of the program is to lay before the children and youth of our towns and communities the value of the Bible in their lives.

The specific purposes, she says, are to teach the children the doctrine of God; to teach them of Christ's life; to help them know the Bible, to help them know ways of communing with and serving God, and to help them see that the highest character and all good actions are from God.

All the courses for the schools are based on the Bible with a different curriculum for each grade level. Some of the courses taught last year included Children of the Bible, Customs of Palestine, God Begins a Nation, The Life of Jesus, God Forms a Nation, Acts of the Apostles, and A Nation Under God.

Miss Hoyt taught classes in six schools in the area, five days a week. The schools included White

Sulphur, High, Bethune, Bolling High, Lewisburg, Macwelton, and Bolling Grade. There were a total of 28 classes in the schools, with 708 children in the classes.

Teaching aids used for the classes included maps, pictures, slides, Bibles, notebooks, tracts, and handicraft materials.

Class procedure usually included telling a story, discussion, using Bibles, showing pictures and maps, and singing or learning hymns.

Children enrolled in the courses sent clothing to a Japanese Missionary, a Miss Godert, who taught the Bible courses prior to Miss Hoyt.



This Smokestack, In 1919, Was Highest In The World

Shown above is a concrete smoke stack, which was a part of the operation of Virginia Electric Power Company at Ronceverte. The VEPCO building was constructed in 1919 and at that time claimed the stack to be the highest in the world. The construction is over 300 feet high. It served the main turbines which supplied

power to generate 17,000 kilowatts. During construction of the stack an unknown foreign-born workman was killed. He had only been there a short time and there were no records of his background. The workman was buried in Ronceverte Cemetery and a miniature of the stack was erected, as a marker. The unique marker still remains at

the head of his grave. This week, part of the VEPCO building and its grounds were leased by a North Carolina lumber company to use for storage. The building has become a landmark in the Greenbrier Valley as it was considered one of the strongest links in the power operation of the plant to the community.